

upon the conclusion of Ms praises?
 (enunciated)
 like the -wind, (with speed,—the favour
 of) those
 USHASAS *who* are givers of horses, and of
 cattle^
 and of progeny, and who shed light upon
 the Hibrtal
 presenting to them (offerings),

19. Mother of the gods,^a rival of ADITI,
 illumin-
 ator of the sacrifice, mighty USHAS, shine
 forth:
 approving of our prayer, dawn upon us. Do
 them,
 who art cherished by all, make us eminent
 among
 the people.

20. "Whatever valuable wealth the
 USHASAS con-
 vey Is beneficial to the sacrificer and to the
 praiser.
 May MITEA, VAEUNA, Aj)iT₃ ocean,
 earth, and
 heaven, be favourable to this (our prayer).

IX. (CXIY.)

i'he deity is ETTDBA ; the *RisU*, KUTSA. The tenth
 and eleventh
 verses are in the *TrislifiM* metre; the rest, in
 the *Jagati*.

Varga v. 1 > "We offer these praises to the
 mighty RuDEl₃^b

^a The gods are awakened at dawn, by the worship
 they then
 receive; -and, hence, the dawn may be said,
 figuratively, to be
 theirparent (*riiaia. devdndvi*); and, in that
 character, she is the
 enemy;- or rival, of *Aditi*, who is their mother.

^b "We have a repetition, here, of the usual
 etymologies of *Ht\$dra*
 with some additions : He causes all to weep (*rod-*

ayati) at the end
of the world; or *mt* may signify ' pain/—the pain
of living,
which he drives away (*drdmyati*); or *rut* may
mean ^f word,* or
' text,' or the *Tjpanisha&s* of the *Vedas*, by which he
is approached,
or propitiated (*drayate*); or *rut* may mean ' holy or
divine speech,'
or * wisdom/ which he confers (ra&")-upon his
worshippers; or